

The Non-Subscribing Presbyterian

No. 360.

SEPTEMBER, 1936.

TRUTH.

FREEDOM.

FRIENDSHIP.

"One in the Freedom of the Truth."

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NOTES AND NEWS.

Dromore—The Rev. J. A. Miskimmin, B.A., writes with reference to the series of lectures in 1838; that in a Literary Note in "The Christian Life" (now merged in "The Inquirer"), the name of the lecturer is given as the Rev. Robert Edrael Barnes McLellan, (1835-1838) and not McClelland as in last month's report. However the name was spelt, it was bound to be the same man.

[ED.]

* * *

Comber—It is gratifying to report that two of our young people were successful in passing the Senior Certificate Examination held in June—namely, William Galbraith, son of Mr. Robert Galbraith, and G. G. Davies, son of our minister in Comber. We congratulate them both and wish them still further successes in the years before them.

* * *

Ballyhemlin—The Choir and School Excursion took place on Friday, August 7th, starting from the Orange Hall, Ballyhalbert, at 8-30 a.m., returning at 9-30 p.m. The route was, one hour in Belfast, half an hour at Carrickfergus, the afternoon in Whitehead, leaving at 4 for Bellevue, Belfast, then the rest of the evening in Bangor. The weather was the best, a happy contrast to that of the day previous, and the outing was a happy and successful one.

* * *

York Street—Our York Street friends are holding their usual Anniversary Service in the Ulster Hall on Sunday, October 4th. This will be the tenth occasion on which the Service has been held there and each year with increasing numbers turned away. The fact that

a congregation which twelve years ago was almost extinct can accomplish this should give heart to us all and it is surprising that any Non-Subscriber able to make the short journey to Belfast should not wish to be present. York Street Hall will be open all day and tea will be provided for all members of our Country Churches. This in itself is an enormous undertaking and it will make it easier if Ministers who have any considerable parties going will send a postcard to Dr. Agnew.

* * *

Banbridge Women's League—The closing meeting of this branch was held in June, and we invited friends to join in a social evening. Our Treasurer, Miss Susan Frazer, had attended the Annual Meetings held in London, of the British League of Unitarian and other Liberal Christian Women, and of the General Assembly of Unitarian and Free Christian Churches; and she delivered a most interesting and detailed account of the events she had witnessed. This was much appreciated by us all, and we are very grateful to Miss Frazer for giving such a vivid and enthusiastic portrayal that we all felt we had accompanied her. The Misses Gretta Stevenson and Elsie Martin gave spirited performances on the pianoforte; and we were delighted by little Doreen Radcliffe's exquisite dancing, and her sister, Peggy's pleasing recitations. Miss Godding gave a selection from Miss Elizabeth Shane's works; and our organist, Mrs. Victor Stevenson, without whom none of our entertainments would be complete, held us enthralled by her singing. The Meeting was closed with Our Lord's Prayer and the Benediction pronounced by our President, Mrs. Godding.

Harvest Thanksgivings—The Editor wishes to prepare a list for October, and would be obliged for following items, if they could be sent before September, 19th.

Place, Preacher, Date, Time.

* * *

Glenarm—Our Sunday School Summer Treat took place at the Glore, by kind invitation of Mr. James Galbraith and Miss Galbraith on July 17th. The weather which had throughout the day been most unpropitious cleared in the evening sufficiently for the children to have their sports and games. An excellent tea was provided to which ample justice was done by children and adults alike. A large number of friends joined the party later in the evening, but a violent downpour of rain and thunder storm cut short the evening's enjoyments in a very summarily manner. A disappointing day, but it might have been worse! Much to our regret one of our younger members Mr. T. D. McMullan has left Glenarm to take up new work in Swaziland, S. Africa. A great favourite with all who knew him, and a constant attendant at our services we shall greatly miss his cheery presence. Our good wishes go out to him in his new career and we pray that God will bless him and send him prosperity and happiness in his new life.

* * *

Clough—The annual Sabbath School excursion took place on the last Saturday in July. About 40 young people accompanied by their teacher (Miss Mollie Hay) and a few elders, journeyed to Newcastle. The weather was unpropitious, but the young people did not seem to be greatly disconcerted and made the best of the day. Mr. A. Donnan was in charge of the party and, being a well-known Orangeman, he was able to use his influence in getting the use of the Orange Hall for lunch and light refreshments on arrival. After tea at the Rock Tea Rooms, the party returned to the Orange Hall and engaged in simple little dances and games. The weather began to clear about seven o'clock, and the party were able to have another glimpse of the sea before returning home about nine o'clock.

* * *

Ballee—The Sunday School and Congregation Excursion took place on Monday, August 3rd, when a party of seventy-eight journeyed luxuriously to Newcastle by bus and motor car. At the time of departure the weather was cloudy and threatening, and spasmodic showers dampened our hopes.

But happily the weather cleared and all things combined to make the outing an entire success. On arrival at Newcastle the children were provided with pocket-money, and did justice to an admirable lunch most kindly provided by Miss A. Cavan. Before and after tea, the party, being of an independent turn of mind, did as it pleased: some explored the delights of the town, others went further afield, others listened to the Pierrots, whilst a few sought refuge at the Pictures. The tea itself, an ample, wholesome affair, was taken at the Central Café. The journey home, by the coast road, provided a pleasant variation of route. Our cordial thanks go to all who helped with the organising of the excursion, especially to the ladies who made the catering arrangements, and to Miss Cavan for her kindly thought for the Sunday School Scholars. The final judgement—an afternoon and evening of unalloyed delight.

* * *

Larne and Kilwaughter—In contrast with the prevailing inclement weather the sun shone brilliantly on the "Flower Show and Fayre" organised by the Women's League of the above church on Tuesday, 28th July. The ideal conditions naturally enhanced the attractiveness of the venture, which proved a striking success, and was thoroughly enjoyed by the very large number of patrons who were in attendance, not only from the Old Presbyterian Congregation, but from the congregations of sister churches in the town and district. The flower show—the first to be held in Larne for many years—was housed in the Schoolroom, and notwithstanding that the vagaries of the weather had adversely affected the cultivation of flowers, there was a colourful array of choice blooms. The entries in the other sections of the show were also most encouraging, and the exhibits were of a high standard, as their ready sale testified. Nothing had been left undone by Mrs. Begg and the members of the League to ensure the success of the "Fayre," their work in this connection being reflected in well-stocked and tastefully-arranged stalls. The catering department took full advantage of the glorious day by serving teas on the lawns of the beautiful church grounds, and brisk business was done. Excellent selections on a radio-gramophone, kindly lent by Mr. W. Law of Larne, greatly added to the entertainment and pleasure of all. The secretarial duties in connection with the function were most competently carried out by Miss A. M'Kee, while Miss L. Nelson filled with equal satisfaction the office

of treasurer. Presiding at the opening ceremony, which was performed by Lady Dixon, D.B.E., J.P., the Rev. John Begg, minister of the congregation, extended a warm welcome to the big gathering. As chairman of the Church Committee, Mr. Begg said he wished to thank the ladies for the work they had done on behalf of the church in organizing the Flower Show and Fayre. In asking Lady Dixon to declare the show open Mr. Begg said her ladyship needed no introduction from him as she was well-known in Larne and far beyond it for her deeds of kindness and works of generosity, and they thought themselves specially favoured in having her with them.

Lady Dixon said she felt sure that during the extraordinarily inclement weather they had been having all were filled with admiration for Mrs. Begg and her helpers for arranging a flower show. With skies that had recently been pouring down upon them, who could have dreamt that they would have a day like that for the event? She thought they must congratulate Mrs. Begg for having gone on with the show and getting so many flower entries in spite of the terrible weather. Then, too, Mrs. Begg had a lot of busy helpers making things for the "fayre." She could see there were heaps of beautiful things on the stalls, and the way in which the organisers had worked together to make both the flower part and the "fayre" part a complete success, should really fill everyone with admiration. "They say that none but the brave deserve the fair," said Lady Dixon. "I think Mrs. Begg has been very brave and she deserves the very best 'fayre' that ever was." She had very much pleasure in declaring the flower show and "fayre" open, and hoped it would be a tremendous success. She felt sure it would be.

Little Norman Rea presented Lady Dixon with a beautiful bouquet (the gift of Mr. T. Fleming, The Nursery, Larne). On the motion of Mr. S. M. Baile, J.P., seconded by Mr. R. Gingles, B.A., (assistant treasurer of the congregation) a very hearty vote of thanks to Lady Dixon was passed by acclamation. The business of buying and selling was then proceeded with. The Flower Show and Fayre was arranged under six sections, divided into fifty classes. The Judges for Flowers, Fruit and Vegetables were Mr. D. Girvan, The Nursery, Ballysnod, and Mr. S. Reid, Drumalis Garden, Larne. The Judges for Baking, Provisions and Sweets were Mrs. English, Larne, and Mrs. Axon, Roywood, and the Judges for Needlework were Miss

Bell, Larne Harbour and Mrs. Lee, Glenarm. The Prizes to successful competitors were distributed by Mrs. E. R. Jackson, Belfast, who was presented with a bouquet by little Miss Meta Boyd. The Stallholders and Officials wore badges which had been kindly made by Miss Magill, Victoria Road, Larne. The President wishes to thank the Stallholders and all helpers (too numerous to mention individuals) who gave of their services so willingly; and on behalf of the Larne Branch of the Women's League would convey her appreciation to the other Branches and Members for their support and good wishes on this occasion. It is gratifying to record that the function proved a success both financially and socially.

* * *

Downpatrick—The pulpit at Downpatrick was occupied on Sunday, August 16th, by Mr. W. J. McEldowney, LL.B., of Wellington New Zealand, to which city his father, a native of Fintona, Tyrone, emigrated 50 years ago, there to become a successful merchant. Educated at Victoria University College, Mr. McEldowney, after serving during the war for three years with the Dominion A.M.C. aboard the hospital ship Mahina, practised as a solicitor. He is a member of the Dominion Executive of the League of Nations Union and secretary of the Historical Society. Mr. McEldowney, in the course of an impressive address, based on the incident of the washing of the disciples' feet, pointed out that Jesus taught that to be great was to serve. This was called slave morality by Frederick Nietzsche, the German philosopher. Nietzsche, however, was wrong. The man gifted with greater authority must justify his position by greater service.

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SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription:—

Ballyhemlin Congregation (per F. M. Allen, Esq.) £1 0 0

Contributions should be addressed to the Manager, Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

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October, 1936, number published on the **Fourth** Saturday of September. Copy should be in before Saturday, September 19th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

OBITUARY.

Rev. Harold Rylett, Moneyrea.

There passed away at the age of 85 at his residence Rosebank, Ballygowan, on Sunday morning, August 9th, a brief time prior to the service at Moneyrea, from the pulpit of which the announcement was made, a minister, better known to an older generation, whose experience had been a varied one. An ardent and fearless politician, a supporter of Home Rule before that aspect of politics had gained a hearing, he knew many eminent people for and against, and for several years edited "The New Age." In the address at the funeral it was stated that he had known Mr. William Ewart Gladstone and Michael Davitt, that he was one of the pall-bearers at Ellen Terry's funeral.

Children at first did not understand his fun with them, and were somewhat frightened of him; but the large number of children attending his funeral, indicated that he had been a favourite with them. The local Presbyterian Minister and Dr. A. L. Agnew officiated at the burial service, the address being given in the Meeting-House by Dr. Agnew.

Mrs. Rylett is a native of Moneyrea, in the neighbourhood of which Mr. Rylett spent the closing years of his life. The Year Book summarises his ministerial career as:—Ed. H.M.C. and Owens Coll., 1871, 1874-77; Minister, Reading, 1877-78; Moneyrea, 1879-84; Maidstone, 1884-87; Dudley, 1887-89; Hyde, Flowery Field, 1889-96; London, Bermondsey, 1896-1900; Tenterden, 1904-29.

THE DIVINE WISDOM.

Isa. xxxiii. 17—"Thine eyes shall behold the King in his beauty: they shall behold the land of far distances."

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit. The principle that gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception. Each man is his own law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. — "White Lotus."

THE REFORMATION.

Geneva has been the centre this year of several great celebrations, not the least interesting of which was the fourth centenary of the Reformation at Geneva, in June last. We do not generally associate Calvinism with brightness and festivity, of which there was evidently abundance. In looking over the picture of L'Illustré, we are impressed with the parts taken by youth. Young men and women of culture and refinement, are portrayed in the various pictures. In tableaux, there is a scene I. in the centre of which is mere space round which people are in the attitude of homage, symbol of God descending upon earth, in another II. with the same setting is Calvin compiling from various versions the Geneva Bible, grouped round about on the steps are magistrates and pastors. III. shows the well-known form of the child Jesus with arms extended. "I will draw all men unto me." Processions of young men in the Swiss costume of 1602, of deaconesses, of theological students of Calvin's College, of scouts bearing the banners of the Protestant countries, boy-scouts, girl-guides. In front of the long wall in the middle part of which stand statues of the four chief Geneva Reformers: Calvin, John Knox, Zwingli, Bucer, a vast crowd is making its ovation. At night, light is concentrated on the statues of the Reformers, behind and above whom is a flaming Sun, in the centre of which is the open Bible. A banquet, at which are present 8000 people, concludes the series of pictures. The conditions of 400 years ago in Geneva, and what was then said and done, when Presbyterianism emerged from the chaos of that period have had at least one result, even if obscure in a form that is "Non-Subscribing." ULLIN.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

Correction.—First page, July number. "Second Council of Constantinople, A.D. 553-554—not 544."

From the unreal lead me to the Real.
From darkness lead me to Light.
From death lead me to Immortality.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers. Half-yearly subscriptions now due.

PRIZE ESSAY, SUNDAY SCHOOL CONFERENCE.

"THE STORY OF ELIJAH."

Many years ago there reigned in Israel a wicked King by the name of Ahab. He taught his people to worship a heathen God Baal. But God watched his wickedness and one day sent a prophet called Elijah to tell the King that there would be no rain for a long time in Israel. But although this was a terrible punishment, Ahab still worshipped the God Baal.

God sent Elijah away to a little brook where he could get water and he was fed by ravens. But the brook dried up and Elijah went to the city of Zarephath. Here he saw a widow whom he asked for water and bread. "But," said she, "I have only a little meal in a barrel and a little oil in a cruse and am going to share it with my son and then die." But Elijah told her to first bake him a cake and then make for herself and her son, for the Lord had told him that the meal would not waste nor the cruse of oil fail, until the day that he would send rain. The woman invited Elijah to her house and she found what he said to be true. Then one day her son died and she ran to Elijah saying that he had killed him. Elijah was not angry with the woman but took the boy to his own room and prayed to God, and the boy was brought back to life again. After that the woman believed only in God.

Even though Ahab had sought to slay Elijah he, Elijah, was not afraid of the wicked King. So one day he went and faced the King who said, "You are the man who has brought this drought." But Elijah answered and told Ahab that it was he who had done it by worshipping the heathen God Baal. Then Elijah told Ahab to gather all the people and the prophets of Baal to a mountain. So Ahab knowing that only Elijah could bring back the rain, commanded all the people and prophets of Baal together. Elijah stood fearlessly before them and told them it was time to decide who was the right God. Elijah cried, "If the Lord be God follow him, but if Baal, then follow him." But the people were puzzled because there was four hundred and fifty prophets and the King himself on Baal's side, while only Elijah and a few others on God's side.

Elijah thought of a plan to prove which was the true God. The prophets of Baal were to build an altar of wood and put a dead

bullock on it, but they must not put any fire under it and he would do the same. All the people were to stand and watch and whatever God answered by fire would be the true God and they thought it a fair method. The priests of Baal called out to their false God, "O, Baal, hear us! O, Baal, hear us!" They cried like this for hours, and even cut themselves thinking if Baal saw their blood he would answer, but no fire came. At last it was Elijah's turn, and he rebuilt an altar of the Lord which had been broken down, and laid wood on it, he then cut a bullock and laid the pieces of meat in a trench dug round it. Then he came close and cried, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that I thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that these people may know that Thou art the Lord God, and that Thou hast turned their hearts back again." Then the fire of the Lord came, and consumed the sacrifice, the people cried, "The Lord, He is God; the Lord, He is God." Elijah then commanded that all the prophets of Baal should be killed.

After all this Elijah went to the top of the mountain and prayed. He told his servant Elisha to go and look towards the sea, but Elisha when he did so saw nothing. Elijah told him to go again, this time a little cloud was seen coming out of the sea about the size of a man's hand. Then Elijah told his servant to go and bid Ahab to drive back to the city in case the rain stopped him. Very soon there was a great rain, and everyone knew that God's word was true.

In a place called Jezreel there was a vineyard owned by a man named Naboth. King Ahab often wanted to buy it but Naboth would not sell it. King Ahab was very angry. Now Ahab had a very wicked wife called Jezebel and when she heard Ahab's trouble, she was furious with Naboth, and planned a very terrible plan. She made it appear to the people that Naboth had committed two terrible crimes. When the people heard this they took Naboth out and stoned him until he was dead. After this happened Ahab took possession of the vineyard. One day as he was eagerly examining his new vineyard, he thought he was alone in the garden, when suddenly he was confronted by a stern man. Ahab stared wide eyed. Who was this strong, fierce, wild-looking man, clothed in sheep skins? Ahab knew only too well it was Elijah the prophet of God, and cried out Hast thou found me, O, mine enemy? but Elijah

answered Yes, "because thou hast sold thyself to evil in the sight of God." Then the prophet delivered this message to Ahab. "In the place where the dogs lick Naboth's blood," there shalt they lick thine, also, and they shall eat Jezebel by the walls of Jezreel." Ahab went and fasted and repented to God for his sin and God in his mercy pardoned him.

Elijah who was getting on in years had a great servant and follower in Elisha. One day Elijah said to Elisha, ask something of me before I be taken from thee, and Elisha said, let a double of thy spirit remain with me. Elijah told him that if he saw him die it would be so but if not it would not be so. They walked on and suddenly a chariot of fire appeared and parted them asunder and Elijah went to heaven in a whirlwind and his cloak fell upon Elisha who carried on his good work. So ended the life of the great prophet Elijah after many years of good work.

Master Tom Davidson,

Comber, Sunday School.

IN MEMORIAM.

The recent passing, at Pittsburg, U.S.A., at a comparatively early age, of Mr. Dickson McCaw, second son of the late John Robert McCaw, J.P., of Ballykelly, Banbridge, calls for regretful notice in these columns, if only for the fact of his being a member of one of the oldest and most loyal Unitarian families in the north of Ireland—a family which in its several branches could, once on a day, fill three large pews in the Non-Subscribing Church of Banbridge, and which has ever had the interests of our body closely at heart.

Though Mr. McCaw left Ireland in early youth to push his fortune overseas, and has never since returned, there are many in the neighbourhood of Banbridge who will recall his handsome athletic figure and attractive, care-free personality. Serving his time in Messrs. Robinson & Cleaver's Linen Factory there, of which his uncle, Mr. William Thos. Hamilton, was a director, Mr. McCaw showed good business ability, but the urge for adventure and the open-air life drew him across the Atlantic. At first he took up land in Canada and engaged in the congenial occupation of rearing young horses, but lost his entire stock in one disastrous night of blizzard. After this disheartening experience he joined his elder brother in Pittsburg where he has since made his way quietly and manfully. His wife, who died only a year ago,

said of him that though he seldom wrote letters, a message from home never failed to bring tears to his eyes. He named his two daughters for the mother and sister he loved, and to the end cherished in his memory an undimmed picture of the old farmhouse in the County Down where he had spent his light-hearted boyhood.—M.B.

Towards the middle of the eighteenth century the Church of England was slowly chilling into death, when John Wesley began to organise the Methodist societies and George Whitefield to preach to the colliers at Kingswood. In 1729 a small body of men at Oxford formed themselves into a religious society under the direction of John Wesley. The parochial system was too narrow for Wesley, he took the whole of England as his parish. Thousands who never thought of religion were converted.

George Whitefield from serving behind the bar at the Bell Inn, Gloucester, was transferred to a servitorship at Pembroke College, where he became a member of Wesley's religious society at Oxford. Benson, bishop of Gloucester, ordained him at the unusually early age of twenty-one. It was a mistaken kindness. No one could have a more untheological mind than Whitefield, but by 1740 his tendency was toward Calvin, to which Wesley had the strongest possible objection. Hence the parting of the ways. Whitefield had great natural dramatic power. But these two men saved religion for England.

Abstract from Wakeman.

The soul of all improvement is the improvement of the soul.—Sir S. Radhakrishnan.

S. & J. HEWITT

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REVIEW.

"Mastering Fear," by Preston Bradley.
Holiday Gift Edition, \$1.50 cents.

"Salvation from the bondage of fear," to use the words of the apostle, is the theme of this original, instructive and entertaining book. It supplements "Courage for to-day," whose reception was beyond the most extravagant expectations of the author. Happy Dr. Bradley, who can say he has conquered fear! "You can say to a changing world: 'There are some things that never change. I am living them. All the rest can only touch me so far. I can look the world in the face and be glad it is changing, casting off old evils, pursuing a more perfect course, because deep within me is the altar of Good, Truth and Beauty, where I have eternal refuge, and where fear can never touch me'." He goes into his subject thoroughly, and over 25 years of the great privilege of occupying a pulpit in a metropolitan area of nearly four millions, has brought him into contact with people of all conditions, classes and degrees. "Fear was never more active than at this time." "Pick up a newspaper all the current fears of the nations find their mouthpiece here."

Fear shows itself in a long list of "phobias." Can you find yours among them? Erasmus, a famous name in the Reformation times would get a fever at the sight of a fish. Tycho Brake, great astronomer and philosopher, fainted at the sight of a goat. (He evidently had never "ridden the goat.") Napoleon and Wellington would rush from a room at sight of a cat (?) (Lord Roberts was stated to have had a similar aversion). Samuel Johnson, dictionary-maker, couldn't pass a post without touching it. Burton J. Hendrick tells of a Chinese boy, intelligent and industrious, who had the odd habit of giving up his jobs within a day or so, and dashing out into the open air. A competent physician found the cause to be "claustrophobia." He was morbidly afraid to stay in a small closed room, and each of his jobs had landed him in one.

Thinking of death all the time—"Thanatophobia." Fearing heights—"Acrophobia." Goethe cured himself by climbing high towers.

Terror of open spaces—"Agoraphobia." Emperor Heraclius had covered bridge built across the Bosphorus when he wished to cross.

Fear of sharp things—"Aichmophobia." James I. of England was afraid of knives. One of the Georges had all spear heads cut from the fence at Buckingham Palace.

Fear of lightning and thunder—"Astro-

phobia." Fear of dirt—"Mysophobia." Fear of society—"Anthrophobia." Fear of being alone—"Monophobia." Fear of stealing—"Kleptophobia." Fear of fire—"Pyrophobia." Fear of animals—"Zo-ophobia." Fear of poisons—"Toxophobia." Fear of falling—"Batopeobia." Fearfulness of everything—"Pantophobia." He hasn't included editor's fear—"Libelophobia." "We are full of fears. They paralyze us, nationally and individually." "A famous judge remarked that when he went home from the bench every afternoon, he exchanged his shoes for a comfortable pair of old slippers." When I take off my shoes," he said, "I take off my cares and worries. When I put on my slippers, I slip on also a feeling of comfort and ease. I am ready to enjoy my liberty, to read, to play a game of chess, or to entertain company, as the case may be."

"There is only one sovereign remedy for fear. I give it to you. Faith! Faith! Faith! That isn't new, is it? No truer statement was ever made than this: 'Fear is faithlessness.'" So says the celebrated preacher Dr. Preston Bradley. ULLIN.



O Hidden Life, vibrant in every atom :
O Hidden Light shining in every creature :
O Hidden Love, enfolding all in One-ness :
May each, who feels himself as one with Thee,
Know he is also one with every other.

— The Unitarian and —
Free Christian Laymen's League.

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BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not all ready members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. J. H. GILLILAND,

35 Rosemary St., Belfast, Hon. Sec.

MR. J. EDMONDSON, Jr., Asst. Hon. Sec.

19 Lime Street, Belfast.

HITLER AND THE BIBLE.

His Astonishing Move to Make Holy Writ Fit Nazi Ideas.

From an Article by Maxwell J. Flagg, sent to us by a Church Member.

HAVING failed to unite the Protestant Church in Germany, Hitler's Bishop, Ludwig Mueller, now attempts to revise the words of Jesus. Unable to purge the opposition, he purges the Bible. His aim, he frankly admits, is not to translate but to "Germanize" the Scriptures. The first objective of his purge is the Sermon on the Mount. The revised Sermon on the Mount is offered under the title, German Words of God.

He deliberately alters the obvious intention of the Sermon on the Mount; he adds and omits passages to suit the philosophy of his party. The figure that emerges is no longer Jesus of Nazareth but Jesus of Naziland. He is no longer the Prince of Peace, but Realmleader Jesus, bearing a suspicious resemblance to Realmleader Hitler and Realmbishop Mueller.

Let us discover how Hitler's bishop rewrites the Sermon on the Mount:

St. Matthew, Chapter V

King James Version

Nazi Version

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed is he who trusts in God with childlike simplicity; he has communion with God.

4. Blessed are they that mourn: for they shall be comforted.

Blessed is he who bears his sorrow manfully; he will find the strength never to lose courage nor to abandon himself to despair.

5. Blessed are the meek: for they shall inherit the earth.

Blessed is he who practices good comradeship; he will make his way in the world.

The Realmbishop's Jesus preaches not meekness but race pride! After the next few verses, which do not differ materially from the original, we come to:

9. Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they who keep peace with their compatriots; they fulfill the will of God.

In Chapter VI, verse 2, the bishop eliminates the reference to the synagogue. He then proceeds to present an abbreviated version of the Lord's Prayer:

9* to 13. Our Father	Our Father in eternity,
which art in heaven,	Thy truth be sacred
Hallowed be thy	to us.
name. Thy kingdom	Rule thou in our
come. Thy will be	hearts.
done in earth, as it is	Thy will be done.
in heaven. Give us	Give us our daily
this day our daily	bread.
bread. And forgive	Forgive us our debt
us our debts, as we	As we, too, wish to
forgive our debtors.	forgive our debtors.
And lead us not into	Strengthen us in
temptation, but deliver	temptation, and make
us free from the bane	of evil!
For thine is the kingdom,	For thine is the
and the power, and the	Realm,
glory, for ever. Amen.	And the Power, and
	the Glory in eternity.
	Amen.

It is difficult to escape the conclusion that the Realm (Reich) in the mind of the Reichi is not the kingdom of heaven but the Third Reich of Hitler!

To give the Reichi his due, some of his interpretations, while prosaic, are rational enough. He loses nothing of the Sermon on the Mount—except its divinity, its universality, and its beauty.

—○○—
Trees in their blooming,
Tides in their flowing,
Stars in their circling
Tremble with song;
God on His throne is
Eldest of Poets,
Unto His Measures
Moveth the Whole.

Sir William Watson.

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HISTORICAL NOTES.

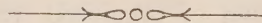
The meeting of the Synod this year in Dublin, marking the union with the Synod of Munster Churches, is also a reminder of an interesting resolution passed by the Munster Synod at their meeting in Clonmel, 21st July, 1726, just over two centuries ago.

"We do think ourselves in duty bound in compliance with the request and application of the Presbytery of Antrim to hold ministerial and Christian unionism with them—being persuaded we shall thereby be enabled to contribute to maintaining the truth and interests of the Protestant cause, and rights and liberties of the Christian Church."

The Clonmel congregation was established about 1650 by Cromwellian settlers, who worshipped for a time in the Church of Ireland building. This Church had been taken from the Roman Catholics in the time of Queen Elizabeth, but later restored to them, only to again lose it in 1650 when the town surrendered to Cromwell. The first minister, Samuel Ladyman, conformed in 1662, and many of his congregation followed his example. The remainder formed themselves into a congregation and secured a lease of the old Franciscan Church, their first minister being a Mr. Wood, followed by Revs. Palmer, Ford and Carr. A John Shaw was minister in 1706, and his stipend was about £100. Rev. Wm. Jackson was minister in 1726. He died in 1733. Rev. John Mears, of Newtownards, was installed 9th April, 1735, but accepted a call to Dublin, 1740. Rev. James Mackay succeeded. He came to the First House, Belfast, about 1756. Rev. John Patten followed. His call was worded in regard to stipend, and maintenance, "as long as his deportment and behaviour as their stated minister and preacher of the Gospel shall be agreeable to the majority of said congregation and no longer." This would indicate that the Presbyterian form had not been adopted then. About this time the congregation began to dwindle.

In 1789 the Bagwell family granted a site for a Church in Nelson Street, and the Franciscan Friary was vacated. About the same time the celebrated Dr. Wm. Campbell, of Armagh, was induced

by the Bagwells to settle as minister. He had previous to becoming a minister been tutor to the Bagwells, a family who owned quite a good portion of the town, and with the Rialls (bankers) were the principal supporters of the Church. The next minister, James Worrall, came from Larne in 1807. For a short time he held the position of Postmaster in the town. Rev. Wm. Crozier followed in 1824. At this time the congregation was flourishing. The town was head of navigation on the river. Many Scotch and Ulster people had settled in the neighbourhood; new industries had been started, but the controversy in Ulster, which culminated in the Remonstrant Synod, broke out in Clonmel, and the majority of the congregation seceded and formed the Scot's Church. Rev. Wm. Crozier, in 1832, accepted a call to Rademon, and was succeeded in 1833 by Rev. James Orr, who had the long pastorate of 49 years. After his death in 1882, supplies filled the pulpit until 1916, when Rev. Alfred Amey was installed. By this time the congregation had dwindled to representation of two families, and with the departure of the last of these from the town the Church was closed in 1923, and property disposed of. In the Church's early days, the Donoughmore family were associated with it, and a trust formed which yielded an annual sum towards the minister's income. This trust has in the course of time been turned over to Charity Commissioners, who now pay the income to Synod of Munster.



A Scotsman went into a restaurant in London and ordered a dinner. He waited, and waited, and waited, and at last the dinner appeared. He said to the girl: "Are you the lassie I gi'ed the order tae?" "Yes," she replied. "Ye dinna look a day older." — A Scot's Calendar.

* * *

King of the fading day, Haven of rest and infinite peace, receive us into the silence of Thy Sacred Heart. O, Thou, Who art alike the clash of noon, and the quiet of evening, grant that in all days to come we may remember this.

HARVEST THANKSGIVINGS.

Ballyhemlin—October 4th.

Glenarm—September 27th and 28th. Sunday, at 3 p.m., Rev. P. M. Lee; 7-30, Rev. Thomas Munn, Cairncastle.

Holywood—October 25th. Dr. Agnew.

Clough—October 25th, 11-30 a.m. and 7 p.m., Preacher, Rev. C. Simpson, Ballee; October 26th.

Crumlin—September 30th, 12 noon and 7 p.m., Preacher, Rev. J. Hinkins, M.A.

First Church, Belfast—October 11th. Preacher, ———

Banbridge—Rev. C. Simpson, October 4th, 12 noon and 6-30 p.m.

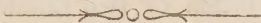
Larne and Kilwaughter—Rev. John Begg, September 20th, 11-30 and 7.

Killinchy—October 4th, 12-15, Rev. D. J. Williams; 7 Rev. J. Shaw Brown (?).

**DEATH.**

ARMSTRONG—At the Royal Victoria Hospital, Belfast, August 23rd, 1936, William Armstrong, brother of the late Mrs. Harry Millar and uncle of Mr. Bertie Miller. Interment on Tuesday 25th.

"We have a building of God, a house not made with hands, eternal in the heavens."



"Many thanks for Magazine: I always pass it on, with the thought that it brings or carries some living thought."—From the Irish Free State.

On the cover of "The Speculative Mason" for July, 1936, there is an advertisement of the Abyssinia Association, 225 Grand Buildings, Trafalgar Square, London, W.C. 2. It states "that the end of organised resistance and departure of the Emperor do not signify Abyssinian submission to Italian domination. An effective portion of the Ethiopian Government has retired with the archives into the West, whence it is now functioning. In his letter of May 10th, the Emperor called upon that body to pursue its efforts to secure respect for the Covenant. The Association will support the Emperor in his demand. The Association believes that Abyssinian independence can be secured only by effective League action, the future peace of the world may well be won." Yes; but what is "effective League action?"

Scottish League to Abolish Poverty.—

Parliamentary Candidate: Linlithgow: Alfred Garbutt Pape, age 47, Educated Magdalene College, Cambridge, Ex-Brigade Staff Captain; founder of the Scottish Section of the New Education Fellowship. Books written by A. G. Pape—"Is There a New Race Type?"; "The Christ of the Aryan Road," "The Politics of the Aryan Road," "The Alternative to Communism." Subjects—Anthropology and Political Science.

"I am more thankful every year of added life that I was born in London, near enough to Geneva for me to reach it easily. And this bird's nest of a place to be the centre of religious and social thought and physical beauty to all living Europe, that is to thinking and designing Europe, France, Germany and Italy!—John Ruskin.

"Each religion is a jewel with its own colour; each religion is a gem with its own hue; and all are taken by the Mighty Jeweller, in order to form the crown which He will place on the brow of Humanity. He takes every gem with its own colour, and does not try to make it like its neighbour, but rather unlike—the more unlike the better. He fastens them together with the gold of Love, He sets them in the setting of Knowledge, and at the very top He places the kohinoor of the Divine Wisdom, the white diamond which has in it every colour and shows no one hue alone. Such is the crown of the future, such is the diadem that God is preparing for Humanity." — Annie Besant.

From the Post Office Magazine.

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—"Public Opinion."

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